

3550  
Water Baptism an Ordinance of the Gospel-Church,  
manifested, by the Doctrine and Practice of the  
inspired Apostles.

IN A  
**S E R M O N,**

Preached on the Words of our LORD,

LUKE xxiv. 49.

*And behold, I send the Promise of my Father upon  
you: but tarry ye in the City of Jerusalem, until  
ye be indued with Power from on High.*

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Now Published, and Humbly Offer'd, to the Serious  
Consideration of the

**Religious People, call'd Quakers.**

— *Repent, and be Baptized every one of you in the  
Name of Jesus Christ, for the Remission of Sins;  
and ye shall receive the Gift of the Holy Ghost.*

Acts ii. 38.

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To which is added,

**An Occasional PREFACE to the READER.**

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**By Daniel Dobel.** 

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**C A N T E R B U R Y:**

Printed for the Author, and Sold by him at his House  
in Cranbrook;

And at the Printing-Office in Canterbury. 1742.  
Price, Six-Pence.



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# TO THE R E A D E R.

Christian Reader,

*W*HEN I first offer'd this Discourse, of which the following is the Substance, I had not any Thoughts that I should commit it to the Press; neither had I any Notes to help me in compiling it for Print, it being not my Method to make Use of any; therefore I do not pretend it's exactly the same for Words; tho' I believe there is no material Difference, only some short Additions. My sole Aim when I deliver'd it, was, the Establishment of the Society of which I am a Member, in what I esteem to be the Truth of the Gospel; and the Occasion of my Publishing hereof, is contained in the following Relation.

In October 1741, I was at a Funeral of one of the People called Quakers, a Man well beloved by his Neighbours, and one which I had a good Value for, whose Corps I attended to the Grave; at the solemnizing of whose Funeral there was a great deal of good Advice offer'd to the Company, by several Persons, very suitable to the Occasion: But, amongst other Things, one of them declared against Water Baptism, or any External Ordinances to be observed under the Gospel Dispensation; and to this Controversy he gave a publick Challenge, even to all, both Learned and Unlearned; at the hearing of which I was somewhat surprized, and do conclude it was not a prudent Step, especially at such a Time. However,

I was resolved to accept of the Challenge; and accordingly it fell out very suitable, I being kindly invited to spend the Evening with the same Person at his Lodging. To which Place I repair'd; and with a few Words passing, without much Ceremony, I told him I was come to accept of his Challenge. He seemed to admire at my Words, and said, he did not know of any he had given. I told him he had; and I appealed to his Friends there present; who said it was true. He then soon recollect'd himself, and said, he beleft he did; but added, That he did not think that I would oppose him in that Point; for he said, that he took me to be as much a Quaker as himself. I told him, he was then mistaken; and as we had concluded at Canterbury, some Years ago, to have Discourse on this Subject, that now was the only Opportunity, especially as he had so lately given a publick Challenge.

They then, I suppose, found that I was in Earnest, and two of them set on me at once, by Way of Questions. I told them, that I could not attend to two Persons at one Time, and desired one to desist; which accordingly he did. We then went on; but my Antagonist was still full of Questions; such as these; Whether Water Baptism could save Men? and, Whether Persons might not come under Water Baptism, and other External Forms, and yet be in a bad State? And, Whether there might not be a great many that would be happy in another World, and yet be such as never were baptized in Water?

To all which I answer'd to this Purpose: That, as to the First, I said, I did not believe Baptism of itself could save Men; but yet I did take it to be an Appointment of God; and as such, it was a Way or Means leading to that End. And,

## To the READER.

as to the Second, I said, I did think that there was many that passed under the Externals of Religion, and yet were in a very bad Condition; and I instanced the Case of Simon Magus. And, as to the Thrid, I told him, that it was not my Business to judge; but yet my Charity led me to think, that there might, and would be, many happy hereafter, that never were baptized with Water.

I soon then found, that his Aim was to make Advantage of my Words; for he quickly went to make Inferences from my Answers; pretending I had given away my Cause, or had acknowledged Baptism with Water to be an insignificant Thing: Which, whether I did or not, I leave my Reader to judge. However, in drawing these Inferences, he strained my Words beyond my Intention; and did also add to them of his own, which I often found Fault with, and at last took him up at it again so apparently, that it was owned, and he said, it was not right.

After which, I told him, I found it was to no Purpose to go on, after that Manner; and that as we had now an Opportunity together, which we might never have any more, I desired I might lay down my Argument for Water Baptism, and that he would give me a direct Answer. Upon which he seemed content. Accordingly, I went on until I had done, without Interruption; and then I expected an Answer: But no direct one could I have. He indeed told me, that he had not well enough consider'd the Text, on which I grounded my Argument, to give an Answer to it immediately. I told him, if he pleased, I would look it: But he said, it would be to little Purpose, for he perceived we shou'd not understand it alike. I told him, that it was very evident, that the Apostle, who was then under the immediate

Influence of the Spirit of God, did in that Passage recommend to the Heart-prick'd Jews, two Duties, viz. Repentance and Baptism, and annexed two Promises as Encouragements to engage them to the Practice thereof; which were, the Remission of Sin, and the Gift of the Holy Ghost; and that the Baptism there recommended by the Spirit of God, was distinguish'd from the Baptism or Gift of the Holy Ghost; and that therefore it was the Baptism of Water there intended. Acts ii. 38.

He said, that he wonder'd I could not see beyond John's Baptism or Ministry; and that he found me very far different in my Sentiment from the Report he had heard of me. I told him, that what I had said on this Head was my real Sentiment; and as to Reports, I could not account for that; and I desired to know what he had to object against what I had observed from the Apostle's Words: But he seemed to be unwilling to go on farther; and answered something like this; That he was not careful to answer me in that Matter.

I still urged for an Answer. He then told me to this Purpose, That he had many Things to say unto me, but that he should (or would) not say it now. Whereupon I said, that if it was so, then as he had to Day challenged all the World in this Point and now declined it, That I, in my Turn, did challenge all the Quakers. He turns upon me, full of pleasant Temper, and said to this Effect: Daniel, What's thy Challenge to mine? for mine was to all the learned and unlearned World; and thine, is but to a little despised People called Quakers. I told him, it was to little Purpose to challenge all the World, and now decline answering me. He said, that if I committed those Things to Writing, or Print, he did not doubt but that I might have

have an Answer. I said, it was what I had some Thought of; and that now I beleft I should go on. He said, if I did, I might depend on an Answer. I told him, that it was what I desir'd; and that I would lay my self open to Conviction; and if any Thing was offer'd which appeared to be Truth, I would readily embrace it. Thus, as near as I can remember, ended our Discourse on this Subject; tho' we spent the rest of the Evening in very agreeable Conversation.

Now, Christian Reader, when I had consider'd these Things, they gave me Encouragement to think, that if something of this Nature was published with a Christian Spirit, it might be of real Service to that Society, (viz. the Quakers) for whose religious Welfare I am really concern'd; who, as it appears to me, have, with Regard to Baptism, overshot themselves on one Hand, as too many Professors, who place the Whole or Main of Religion in it, have done so on the other.

I shall conclude this with the Words of an eminent Quaker, namely, William Dell, who, in his Doctrine of Baptisms, Page the 2d, 3d, and 4th, speaking of the Way to come at the Knowledge of the Truth, saith, " There is no other Way than this, wholly to forsake the Doctrines of Men, and to lay by all those Opinions that we have sucked in from our Cradles; — and wholly to forget all these Things, and to come immediately to the pure unerring Word of God, and to the Voice of Jesus Christ himself; — and thereupon I (was) resolved — to lay down whatever Opinions I had before entertained, touching this Point, and to come to the plain and manifest SCRIPTURES, and from thence (after much seeking God) to learn whatever the Lord should please to teach

“ teach me ; chusing rather to build on the clear Word, though  
“ alone, than on any uncertain Inferences and blind Conjec-  
“ tures of Men.” Which, as it is good Advice, is what I de-  
sire to take my self, and do earnestly recommend to the religious  
People called Quakers ; and then, I doubt not, but God will  
assist them in the Knowledge of his Will, and enable them to  
practice accordingly ; that so they may sincerely manifest their  
Friendship to Christ, by religiously observing all his COM-  
MANDMENTS ; that when Time to us shall be no more  
here, we may together be made Pertakers of eternal Life,  
through Jesus Christ our Lord ; which is the sincere Prayer of  
your affectionate and real Friend,

DANIEL DOBEL.



Water

Water Baptism an Ordinance of the Gospel-Church,  
manifested, &c. In a

# S E R M O N.

The T E X T. LUKE xxiv. 49.

*And behold I send the Promise of my Father upon you:  
But tarry ye in the City of Jerusalem, until ye be  
endued with Power from on High.*

EL: Christian Friends,

**T**HE Knowledge of the Will of God, and our Duty, is certainly a Matter of Moment to all; and especially to us, whom he hath been graciously pleased to favour with the Means of attaining it. I say, it's Matter of Moment to us, not only to acquaint ourselves with the moral Duties, but those of a positive Nature also; which latter is what I have chiefly in View at this Time, and in particular that of *Water Baptism*; the Knowledge of which, to be a Duty under this Dispensation, depends (very much) on the *New Testament*, it being not to be known by the Light of Nature, or Reason of Mankind; but from the Doctrine and Practice of Christ, and his inspired Apostles, together with the concurring *Illumination* of the Holy Spirit; which is what we are now to attend to, and to pray to God for; that so we may arrive to a satisfactory Knowledge of the Will of God, as contained in his Word, and of our Duty, in Obedience to him.

There is indeed, in our Day, much Controversy concerning this Point; some about the Subject and Mode of

*Water Baptism*, others deny it to be a Gospel Ordinance; so that if Men do not duly apply to the Means of Grace, it's likely, they may remain in Doubt and Perplexity in this Affair. But, blessed be God, who hath not only sent his Son into the World to make known the Terms of his Grace and Acceptance, but did also by him, after his Resurrection from the Dead, instruct his Servants the Apostles in those Things pertaining to his Kingdom; and did likewise bid them *tarry at Jerusalem, and wait for the Promise of the Father*, (Acts i. 3, 4.) that so they might be eminently qualified to preach the Gospel of Life and Salvation to Mankind; whose Doctrine and Practice therein God hath been pleased to preserve and hand down to us; which, as it proceeded from the Dictates of his Spirit, is now a safe Rule for Men to attend to, and to judge of the Notions and Sentiments of Men by, that we may not be imposed upon by the Opinions and Traditions of Men; but may safely arrive to the Knowledge of his Will thereby, in Conjunction with the kind Influences of his Grace, which is never wanting to a pious Mind. And, in an humble Expectation of the kind Assurances thereof, I propose to treat from this Subject after the following Manner.

First, I will observe, what was the Promise of the Father, spoken of in the Text.

Secondly, I will take Notice of the Accomplishment of this Promise, and what was the End of God in conferring it on the Apostles.

Thirdly, I will observe what might be the probable Reasons why the Disciples, were to tarry at Jerusalem, until they were endued with Power from on High.

Fourthly, I will trace the Apostles, in their Doctrine and Practice, as Men eminently endued of God with Power from on High, to teach and direct Mankind the Knowledge of their Duty in Obedience to God, under this Dispensation.

Fifthly, The Application.

And

And First, to the First of these, that is, to observe what was the Promise of the Father, spoken of in the Text. Which Words of our Lord do evidently refer to the Prophecy of *Joel* the Prophet, saying, *And it shall come to pass in the last Days (saith God) I will pour out of my spirit upon all flesh: and your sons and your daughters shall prophesie, and your young men shall see visions, and your old men shall dream dreams.* (a) For as God spake these Words by his Servant *Joel*, (b) they may well be said to contain the Promise of the Father; which also, saith Christ, *you have heard of me* (c); that is, of the Spirit of Truth, which he promised his Disciples he would send them from the Father. (d) And this is the Thing promised by our Lord in the Text, even the extraordinary Gift of the Spirit of God, which is expressed by our Saviour, by their being endued with *Power from on High*; which he also stiles the *Comforter*, and the *Holy Ghost*. (e) So that the Promise in the Text, I conclude, relates chiefly to that eminent Degree of the divine Influence, or Baptism of the Spirit mentioned by *John*, (f) which the Apostles and first Ministers of the Gospel had conferred on them, that so they might be able Witnesses of Christ, and his Doctrine, *both in Jerusalem and in all Judea, and in Samaria, and in the uttermost Parts of the Earth.* (g) Which brings me to the second Thing proposed; namely, To take Notice of the Accomplishment of this Promise, and what might be the End of God in conferring it on the Apostles.

And first, of the Accomplishment of the Promise, Our Lord had before told his Disciples, That *John truly baptized with Water*, viz. with that Baptism which was in Man's Power only to administer; but, saith he to his Disciples whom he had chosen to preach and propagate the Gospel, *Ye shall be baptized with the Holy Ghost not many days hence.* (h) Which accordingly was fulfilled in about

(a) Acts ii. 16, 17. (b) Chap. ii. 28. (c) Acts i. 4.  
 (d) John xv. 26. (e) John xiv. 16. (f) Mat. iii. 11.  
 (g) Acts i. 8. (h) Acts i. 5.

ten Days at the Feast of Pentecost: For it's said, *When the Day of Pentecost was fully come, they were all with one Accord in one Place; that is, the Disciples tarried together in the City of Jerusalem, as Christ had ordered them; the Number of which was about One Hundred and Twenty; at which Time and Place the Promise of the Father was in a very miraculous Manner poured out on the Apostles, so that (a) there appeared to them cloven Tongues, like as of Fire, and sat upon each of them, and they were all filled with the Holy Ghost, and began to speak with other Tongues, as the Spirit gave them Utterance; that is, with such Tongues and Language which they had not learned nor understood before: And, it's highly probable, that they were enabled to speak divers Languages, as Occasion might require, to preach the Gospel Intelligible wheresoever they came; whose Busineſs it was to preach to all Nations, beginning at Jerusalem.* (b) Thus we see that the Promise of the Father was fully made good to the Disciples, by the miraculous Effusion of the Spirit; which Gift, God was pleased in his Wisdom and Goodneſs frequently to confer on his Church and People, in the firſt and apostolick Age, as doth appear from the Account we have of the Churches gathered: For thus it was with the Believers, wrought upon by the Ministry of Philip, who, after they had been baptized in the Name of the Lord, (c) received the Gift of the Holy Ghost; and we are told that while Peter yet ſpake, —the Holy Ghost fell on all them which heard the Word, (d) and afterwards the Apostle commanded them to be baptized in the Name of the Lord. And alſo we may obſerve, that when Paul had rectified the Mistake of ſome of John's Disciples, that then they were baptized in the Name of the Lord Jesus; after which the Apostle laid his hands on them, and the Holy Ghost came on them, and they ſpake with Tongues, and prophesied. (e) And this Gift was very eminently enjoy'd by the Corinthian Church, and that

(a) Acts ii. 3, 4. (b) Luke xxiv. 47.

(c) Acts xiii. 13, 14, 15, 16, 17. (d) Acts x. 44, 45, 46.

(e) Acts xix. 4, 5, 6.

that in a Diversity, according to the Will of God (a); and thus God was faithful to his Word and Promise, agreeable to the frequent Intimations of Christ to his Disciples. And here I shall conclude this first Part of my second Head with the Words of the Apostle, saying, *This Jesus hath God raised up, whereof we all are witnesses. Therefore being by the right hand of God exalted, and having received of the Father the promise of the Holy Ghost, he hath shewed forth this, which ye now see and hear.* (b)

2. I am to shew the End and Design of our Lord in conferring these Gifts on the Apostles. And this is easy to be collected from those Passages wherein Christ speaks of it by Way of Promise, before his Suffering, and of the Scriptures which relate to the Accomplishment there-ot. That Christ spake of these Things before his Death is very evident, and the End and Use thereof is very manifest, as will appear from the following Texts: *If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the Spirit of truth, whom the world cannot receive.* (c) And these Things, saith our Lord, *have I spoken unto you, being yet present with you. But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.* (d) And again, *I have yet many things to say unto you, but ye cannot bear them now. Howbeit, when the Spirit of truth is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that he shall speak: and he will shew you things to come.* (e)

From hence it appears, that when the Disciples should have the Spirit poured out on them, according to the Promise, that then they were to be (and accordingly was) compleatly qualified, and furnished of God, even taught

(a) 1 Cor. xii. 4.

(b) Acts ii. 32. 33.

(c) John xiv. 25, 26, 27. (d) Verse 25, 26. (e) John xvi. 12, 13.

taught all Things, and had all Things brought to their Remembrance; that is, all Things necessary for them as Ministers of the Gospel, even whatsoever Christ in his Doctrine and Instructions had communicated, or that should be needful for them. And this divine Endowment was to be their *Comforter*, *Assister*, and *Leader into all Truth*; revealing from God to them, all Things needful to be made known and recommended to Mankind, both for their present and future Happiness. So that it is plain, that the End and Design of Christ, by *enduing them with Power from on High*, was to qualify them with great and extraordinary Gifts, for an extraordinary Undertaking; that they might be *able Ministers of the New Testament*, furnished with all those Gifts which were necessary to the Discharge of so great a Trust, *That God in all Things might be glorified through Jesus Christ our Lord*.

And, Secondly, This is also plain from the Passages which relate to the Accomplishment thereof: For we have a full and particular Account of the Effusion of the Spirit on the Disciples on the Day of Pentecost, (a) and of the miraculous Gifts conferred on the Apostles; so that they spake with *Tongues*, as the Spirit gave them *Utterance*, even to the Amazement of the Multitude, which was then come from the remote Parts of the World to worship God, who heard the Apostles speak, in their own Language, the *wonderful Works of God*; that is, they spoke of Christ's Death and Resurrection, and the Grace of the Gospel. And these are indeed the great Things of God, and may well be *marvellous in our Eyes*.

From the Consideration of all which, we may clearly see, what was the End and Design of our Lord, by *enduing them with Power from on High*: Namely, effectually to qualify his Servants, by his Spirit, to be ministerial Instruments in his Hand, for the Conviction of Sinners, and

and for the building up and Establishment of the Saints in the Truths of the Gospel ; that they might be made meete for the Inheritance of the Saints in Light. And agreeable hereto, we are told by the sacred Record, that there was some daily added to the Church, such as should be saved. (a)

Thirdly, I will proceed, to observe what might be the probable Reasons, why the Disciples were to tarry at Jerusalem, until they were endued with Power from on High. And, First, I think it will readily be allowed, that every Direction and Procedure of our Lord was consistent with Wisdom and Goodness ; and in particular, when he bids his Disciples tarry at Jerusalem, for the Accomplishment of this Promise, was one grand Evidence of the Truth of Christianity (b) ; and the more effectual it was to answer that End, as it was publickly and openly fulfilled : For, had it been accomplished in a private Way, or in a Corner, the Enemies of Christ would, in all Probability, took Occasion from thence to have pretended that the Whole was a Cheat and an Imposture. But as this was made good at Jerusalem, the Theatre of the World (whose Inhabitants were Enemies to Christ) and that in a manifest and open Manner accomplished on the publick Day of Pentecost ; I say, since the Promise was thus made good, it discovers the Wisdom and Goodness of God to Men, in affording such unquestionable Evidence to confirm the Truth of the Christian Doctrine, and especially his Grace and Goodness to the Jerusalem Sinners, who had just before wickedly murder'd the Lord of Life and Glory ; that they, I say, should have the first Offer of Pardon and Salvation, through a dead and risen Jesus, and should be favoured with so great Means of Conversion, doth abundantly set forth the wonderful Wisdom, Goodness, and Mercy of God, in accomplishing it at Jerusalem.

And,

And, Secondly, as the Gospel was designed of God to be preached to all Nations for the Obedience of Faith, (a) Jerusalem was a proper Place to be favoured with the grand Evidence thereof; forasmuch as Jerusalem was the City where the *Feast of Pentecost* was kept, to which Persons from *every Nation under Heaven* came to worship God; at which Time and Place the Promise was made good; so that Persons of different Nations and Languages did hear and understand the *wonderful works of God*; and, undoubtedly, at their Return did report what they saw and heard, as so many *Harbingers* going before the Apostles to prepare the Minds of Men for embracing the Gospel when it should come afterwards to be preached to them, as they were living Witnesses to the Testimony of God for the Confirmation of the Truth of the Gospel. From hence it appears, that there was very great and good Reasons why the Disciples should tarry at *Jerusalem*, and that that should be the Place of the Accomplishment thereof.

Fourthly, I will (now go on to) trace the Apostles in their Doctrine and Practice, being thus *endued with Power from on high*, to teach and direct Mankind the Knowledge of their Duty in Obedience to God, under this Dispensation.

And here I would observe by the Way, that the Apostles are not now to be consider'd barely as Men, but as Persons that were compleatly qualified and furnished of God, to shew unto others the *Way of Life and Salvation*; and as such were faithful to the Trust reposed in them; so that what they taught and recommended to Mankind to practice and observe, may be deemed as the *Oracles of God*, they being led by the Operation and Dictates of the Spirit of Truth, and were such who had an extraordinary Measure thereof, they being baptized therewith.

This

This being premised, I will now take Notice of the Doctrine and Practice of the Apostles, that we may know assuredly what is the Mind and Will of God for Men to believe and observe, under the Gospel Dispensation; and in order hereunto, I shall have Recourse to the *Acts* of the Apostles, where we find, that notwithstanding the miraculous Gift of the Spirit that appeared in the Apostles, yet some mocked; which Peter taking Notice of, *stood up with the Eleven, and lift up his Voice*, to clear himself and his fellow Brethren from that false and wicked Insinuation of the Jews, (a) who gave out, that the Apostles were drunken, or full of new Wine: But he being full of the *Holy Ghost*, and under the immediate Influence of the Spirit, he effectually preached Christ crucified and risen again; by whom the Scriptures were so clearly opened, that many were convinced that *Jesus Christ*, whom they had crucified, was the true *Messiah*, and, from a deep Sense of their Sins, cried out to Peter and to the rest of the Apostles, *Men and Brethren, what shall we do?* (b) Which Words discover their great Conviction of Soul, and earnest Desire to be directed by the Apostles (whom they rightly concluded to be Persons qualified of God to direct them) in an Affair of the greatest Importance.

Accordingly we find, that the Apostle seeing the good Effect of his Sermon, even that many was wrought upon to turn to God, and that they gave up themselves to be farther taught and instructed, Peter said unto them, *Repent, and be baptized every one of you in the name of Jesus Christ; for the remission of sins, and ye shall receive the gift of the Holy Ghost.* (c) And here also, by the Way, I desire it may well be observed, That tho' this Sermon was, perhaps, as moving and as powerful as any, yet, it's evident, that the Apostle's Preaching did not baptize the *Heart-prick'd Jews*, tho' it had the good Effect to prepare many of them for it; which when he saw, he advised them to it.

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From

(a) *Acts* ii. 13, 14.(b) *Verse* 37.(c) *Verse* 38.

From hence I observe, That Preaching the Gospel is not Baptizing ; tho' some do so argue and say, that it's so meant in the Commission of our Lord. (a) But it's not my Intention now to run far into this Controversy, but principally to shew that Water Baptism is a Gospel Ordinance : And I conceive that a right Understanding of this Passage will contribute much to shew on which Side the Truth lieth, between us and the religious People called Quakers, who deny Water Baptism to be a Gospel Ordinance ; whom I am far from censuring, but do really pity, and can truly in some Measure say with the Apostle Paul, That they are such, which my Soul doth travel for ; that Christ, and the Knowledge of his Will, may be formed in, and obeyed by them. But to pass, I say, that, a right Understanding of this Text will give Light into this Controversy ; forasmuch as none can deny, but that the Apostle was then under the Influence of the Spirit, which was bestowed on him not for his own Sake only, but chiefly that others thereby, through him, might be instructed into the Knowledge of the Will of God, and their Duty in Obedience to him, under this Dispensation.

And farther, let it be observed, That in this Enquiry of the Heart-prick'd Jews, there is not the least Intimation that they applied themselves to the Apostles with Minds prepossessed, as was the Case of some believing Jews, but they (b) address'd themselves to them, with Hearts wholly given up to attend their Advice and Instructions ; so that there is no Reason to imagine that the Apostle, from any Apprehension of Weakness or Fondness in them to any Thing, (as some pretend it was) did give Advice, different from what he would otherwise have done ; forasmuch as there was not the least Colour or Appearance of any such Fondness in them ; but, that they were such, as sincerely made a free Application to the Apostles in that great and important Enquiry, *What shall we do ?*

So

(a) Robert Barkclay *on Baptism and the Supper*. P. 38. And Lawfor *on Baptism*. P. 31, 32. Mat. xxviii. 20. (b) Acts xxi. 23, 24.

So that we may justly conclude, that what the Apostle recommended to them, was from the pure Dictates of the Spirit of God, as that which was the Duty of Persons to practice and observe that would rightly embrace Christianity.

I will now go on to consider the Words of the Apostle, which run thus ; *Then Peter said unto them, repent, and be baptized every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost.*

(a) From hence it's evident, that the inspired Apostle ~~doth~~ point out or recommend to the *Heart-prick'd Jews*, two Duties ; and to engage them to practice accordingly, annexes two encouraging Considerations or Promises ; that is, the *Remission of Sins*, and the *Gift of the Holy Ghost* ; which are two of the principal Blessings of the Gospel. But to proceed, the first Duty that the Apostle directed to, was *Repentance* ; which implies a Conviction of Soul, accompanied with Sorrow for what a Person hath done amiss, and a sincere Amendment for the future. The second Duty was, That they would be *baptized in the Name of Jesus Christ* ; which Baptism recommended to, is, undoubtedly, to be understood, The Baptism of Water ; forasmuch as it was a Duty enjoined, and is what the Apostle doth distinguish from the Baptism of the Spirit, or Gift of the Holy Ghost ; for this is what he adds by Way of Promise.

From hence it is undeniably evident, That the Baptism here intended, was that with Water, and therefore an Ordinance to be submitted to by such as would embrace Christianity ; it being what God, by the Apostle, did specially require, and that upon their being immediately *endued with Power from on High*. Nay, it's what God, by his Spirit, enjoined with Repentance ; and therefore, who dares to separate or make it void ? I say, what Man hath Power to set aside that which God (by his Spirit, after our Lord's Ascension) hath jo'ned together, and recommended to the Practice of such as would be his

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Disciples and Followers ? But if those Things which are thus taught by the Spirit of God, are not to be accounted Gospel Duties, I would fain know what we are so to esteem? and by what we may judge with more Safety, than by the Direction of the *Spirit of Truth*; which, by the Apostle, advised to the Baptism of Water, and assured them of the Baptism of the *Holy Ghost*, and on which Doctrine and Practice the Church at Jerusalem was planted. And to be *baptized in the Name of Jesus Christ*, doth signify a Belief in him and his Authority, and a yielding Obedience thereto in his Ordinance, *calling on his Name*, thereby professing to be a Disciple and Follower of Christ. From all which it doth appear, That Water Baptism is an Ordinance of Christ ; forasmuch as it was that, which the Apostle, by the immediate Influence of the Spirit, directed the *Heart-prick'd Jews* unto, as their Duty to obey, and that to be done *in the Name of Jesus Christ*. And, indeed, one would think that this Passage is so distinct and clear, that it might be sufficient to convince any sincere Enquirer, That Water Baptism is a Gospel Ordinance. I say, from hence it is evident, that Water Baptism is an Ordinance of the Gospel, seeing the *endued* Apostle required the *Convict*s to be *baptized in the Name of Jesus Christ*, and that in order to, or as a Condition of their receiving the *Holy Ghost*: So that the Baptism mentioned, cannot mean a Baptism with the *Holy Ghost*; for that was to follow upon their being baptized, and therefore it was not the same with it ; so that it's very clear that the Apostle intended *Water Baptism*: And it is also manifest, that it was the Duty of the *Heart-prick'd* Souls to submit thereto, in Obedience to the pure *Gospel Ministry of Jesus Christ our Lord*; which accordingly we find many of them did, and was *that Day added to the Church*.

Again, we are told, by the *sacred Historian*, that *Philip went down to the City of Samaria, and preach'd Christ unto them*. that is, he not only shewed Christ to be the *Messiah* and *Son of God*, but he also *preach'd the Things con-*

cerning the Kingdom of God, and the Name of Jesus Christ ; that is, by the Kingdom of God, I humbly conceive, is meant the Gospel Dispensation ; and by the Things which concerned that Kingdom, the Duties of Christianity ; which when the Samaritans believed, they were in Obedience thereto, baptized both Men and Women (a) ; which Baptism is evident from the Text to be the Baptism of Water, and also one of those Things which Philip preached as appertaining to the Kingdom of God, which the Samaritans were obedient to, and on the Account of which (amongst other Things at least) they were said to have received the Word of God, (b) and yet were not baptized with the Holy Ghost, tho' they had, in Obedience to the WORD, been baptized in the Name of the Lord Jesus. (c) Would to God, that all who deny the Practice of this Ordinance, would seriously consider of this ; I say, that they would consider, That the Believers at Samaria, in Conformity to Philip's preaching the Things concerning the Kingdom of God, were baptized in Water, in the Name of the Lord Jesus.

And here, by the Way, I would observe to the People called Quakers, That I am informed, that the Word IN, (d) the Name in this Text, is, in the Greek or Original, INTO, as well as in the Commission of our Lord, (e) where, on the Account of which, Mr. Barclay and Dell declare, (f) That Water is not intended, but the Baptism of the Spirit ; and therefore read or explain it thus ; *Go teach all Nations, and, by the Ministration of the Spirit, baptize or dip them into the Name, &c.* That is, say they, *into the Power and Virtue of God.* But let it be observed, That this is none of the Spirit's Dialect in the Scriptures ; that is, that the Apostles were commanded to baptize Persons into the Power and Virtue of God ; neither is the Phrase *Baptizing*, so to be understood, when it is mentioned, as that which was practised or to be performed

(a) Acts viii. 12. (b) Acts viii. 14. (c) Ver. 15, 16.

(d) Acts viii. 16. (e) Mat. xxviii. 19.

(f) Dell on Baptism. P. 30.

formed by the Apostles, as is the Case in the Commission ; and therefore such a Comment is not to be received. Besides, if the Word INTO makes such a mighty Difference in the Commission, to what it would if it was only to be consider'd as our Translation renders it, that is, IN, and that wherever it's INTO, in the Original, it must be read and understood according to Mr. Dell, that is, when Persons are ordered, or said to be baptized INTO the Name of any, that the Meaning is, That they are baptized *into their Power and Virtue* : I say, if so, what confus'd Work shall we make of this Scripture, which then would run thus ; *Who when they were come down, prayed for them, that they might receive the Holy Ghost.* For as yet he was fallen upon none of them : only they were baptized *into the Power and Virtue of the Lord Jesus.* (a) For then it will follow, That Persons may be baptized *into the Power and Virtue of Christ*, and yet not be baptized with the Spirit or Holy Ghost. So that the natural Consequence of their Notion of the Word INTO, doth, at least, very much perplex, if not destroy their own Doctrine ; which I humbly intreat those People seriously to consider of, that so they may come to see their Mistake, and the Truth as it is in Jesus. But to proceed,

Again, we find in this Chapter, That after Philip had preached Christ at Samaria, and had baptized the Believers there, that God had more of the same Work for him to do ; and therefore, by his Angel, bids him arise and go towards the South ; which Philip accordingly did, and there beheld the Eunuch returning from Jerusalem, where he had been to worship God ; who, I conclude, saw the Accomplishment of the Promise in the Text, which might engage and dispose his Mind seriously to read Esaias the Prophet, (b) concerning Christ ; and we find that the Spirit bid Philip go near and join himself to the Chariot, which he diligently obeyed, and was soon bid by the Eunuch to come and sit with him, which accordingly he did ; and there he had a good Opportunity to preach Christ to him,

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as he had done before to the *Samaritans*, and with the like Effect ; for we read, That as they went on their way, they came unto a certain water : and the *Eunuch* said, See here is water ; what doth binder me to be baptized ? And *Philip* said, if thou believest with all thine heart, thou mayest. And he answered and said, I believe that *Jesus Christ* is the Son of God. And then, we find, he commanded the chariot to stand still : and they both went down into the water, both *Philip* and the *Eunuch* ; and he baptized him. (a) From hence its very natural to observe, first, That *Philip* had not only been preaching *Christ* to be the true *Messiah*, but had also laid before the *Eunuch* those Things that concerned his Kingdom. Secondly, That the Consequence of *Philip*'s thus preaching, was the *Eunuch*'s proposing, and being accordingly baptized in *Water*. Thirdly, That all this was carried on and conducted by the *Angel* and *Spirit* of God, and ended in the Joy and *Rejoicing* of the *Eunuch*. Fourthly, That *Faith*, or *Believing* in *Christ*, is a necessary Qualification for the Subjects of Water Baptism, which shews, That that Baptism is an Ordinance of *Christ* ; since it's the *Believers* in him only are the proper Subjects of it : For if it had not been an Ordinance of *Christ*, *Faith* in a dead and risen *Jesus* (I think) would not have been required of Persons in order to it ; and therefore it's evident to be an Ordinance of *Christ*.

And this well agrees with what we have farther on Record of the Apostle *Peter*, where we have an Account of his preaching the *Gospel* to the *Gentiles*, and that while he spake, the *Holy Ghost* fell on all them which heard the word ; so that they spake with tongues, and magnified God. Whereupon *Peter* said, Can any man forbid water, that these should not be baptized, which have received the *Holy Ghost*, as well as we ? (b) Which is as tho' the Apostle had said, Forasmuch as God hath given these, who are *Gentiles*, the like *Gifts* as he did unto us, who believed in the *Lord* ; it's evident, that the *Blessings* of the *Gospel* is not confined to the *House of Israel*, but designed or God to all *Nations*. And since

since he hath thus discovered his Approbation of them, there is no Occasion to examine them in particular concerning their Faith, nor Doubt to be made of their being qualified for Admittance into the Gospel Church by the *initial Ordinance of Baptism*; and therefore, *Can any Man forbid Water, that these should not be baptized, which have received the Holy Ghost as well as we?* No, certainly, none; therefore we find he commanded them to be baptized in the *Name of the Lord*. And let it be observed, That here is not the least Appearance that these *Gentile Converts* were baptized with Water out of any *Condescension* to the Humours or Weakness of any; and also, That there is a vast Difference between a bare Complying or *Condescension*, and a **COMMANDING** Persons, to be baptized in the *Name of the Lord*. And, surely, none can well conclude, that the Apostle, who was under the immediate Inspiration of the Spirit, would do, or have any Thing done, in the *Name of the Lord*, in that solemn Manner, which did not belong to his Doctrine. From all which it doth abundantly appear, That Water Baptism is an *Ordinance of Christ*. And how can any think themselves above it, when the inspired Apostle commanded such who had received the miraculous Gifts, to submit themselves to it? And now, Sirs, judge which is safest, Whether to receive St. Peter's Doctrine, while under the peculiar Government of the Spirit, or those who pretend to a *light within*, and oppose this Doctrine and Practice: Not that I would be understood to judge or censure any for acting according to the Dictates of their own Minds; tho' I fear too many do not apply and attend so impartially to the Means of Grace as they ought to do.

Furthermore, we read, That the Apostle Paul found at *Ephesus* some of *John's Disciples*, who had not so much as HEARD whether there was any **HOLY GHOST**, (a) they being such as had only been baptized according to *John's Baptism*, that is, in the *Belief of a Christ to come*; when it's plain the Disciples of Jesus believed in Christ as already

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them, and were baptized into that Faith ; which, when the Apostle had set these right in the Knowledge of, they were then *baptized in the Name of the Lord Jesus*. (a) After which we read, that when the Apostle had *laid his Hands on them*, the *Holy Ghost came on them*; and they spake with Tongues and prophesied ; which still proves that Water Baptism is a Gospel Ordinance : Forasmuch as these were then *baptized in the Name of the Lord Jesus*, who before was baptized according to *John's Baptism*, and yet was not baptized with the *Holy Ghost* 'till after they had been *baptized in the Name of the Lord*; which baptizing in the *Name of the Lord* always signifies, that the baptized Person was baptized in the Faith of Christ already come, which *John's Disciples* was not ; and herein *John's* and *Christ's* Baptism with Water differed, even in Point of Qualification, as well as in its being administered in the *Name of the Father, and of the Son, and of the Holy Ghost*, (b) or in the *Name of the Lord Jesus* (c); which latter I take to be only a shorter Way of speaking. (d)

Again, the Author to the *Hebrews*, when speaking of the first and *initial Points* of the Christian Religion, or *Principles of the Doctrines of Christ*, mentions the *Doctrine of Baptisms* in the Plural ; on which Place Mr. Dell, that eminent *Quaker*, in his *Piece*, entitled, *The Doctrine of Baptisms*, saith, (e) " *Whence I perceived, that in the primitive Church, they had the Doctrine of Baptisms in the plural Number.*" One of which, he goes on and intimates, was the *Baptism of Water*, the other that of the *Spirit* ; and, agreeable hereto, saith another Author, (f) speaking on the same Passage, who also brings in *Pasor*, on the same Text, saying, *Here the plural Number shews forth the outward and inward Baptism*.

Now then, since the outward, as well as the inward *Baptism*, was that which they had in the *Primitive Church*, and was one of the *initial Points* thereinto, may I not call

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(a) *Acts xix. 5.* (b) *Mat. xxviii. 19.*(c) *Acts viii. 16.* (d) *Agreeable to Acts ii. 38. and viii. 16.*(e) *Pax. a. 5.*(f) *Tho. Lawson, in his Treatise of Baptisms, P. 9, 10, 13.*

on the QUAKERS, to justify their pretended Entrance into Christ's Church without it? and also to shew by what Authority they not only neglect it themselves, but encourage and teach others so to do; when it so plainly appears to be a Gospel Ordinance, not only from the above *Author's Concessions*, that it was one of the *initial Points in the Christian, or true Religion*; but also, as it most principally appears so to be, from the Doctrine and Practice of the inspired Apostles, who we are certain had, the Spirit of Truth, by which they were led, not only to recommend, but also to practice Water Baptism, and to rank it in with the other *Principles of the Doctrine of Christ*. (a) And, indeed, it is Matter of Admiration to me, that Persons should conclude otherwise; especially, when I consider, that our Lord himself was thus baptized, and, by his Disciples, practised Water Baptism: For we are told by the sacred Record, That, *After these things came Jesus and his disciples into the land of Judea, and there he tarried with them, and baptized*. (b) *And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth, and all men come to him*. (c) Which was certainly the Baptism of Water: For the *Holy Ghost was not then given, because that Jesus was not then glorified*. (d) And he also gave a Baptism in Commission to his Apostles a little before his *Ascension*, who well knew their Lord's Intention therein; and accordingly, when they were *endued with Power from on High*, did preach the Gospel, taught and practised, among other Things, the Baptism with Water; the Consideration of which, I think, is the best Way to come at the Knowledge of our Saviour's Mind in his Commission, even to observe his, and the Doctrine and Practice of his immediate Apostles, which they performed *in his Name*: And this Method I take to be safer than to trust to the Pretensions or Notions of any, who cannot shew so good Evidence as the Apostles did, that they have

(a) *Heb. vi. 1, 2.*(b) *John iii. 22.*(c) *Ver. 26, That is, by the Agency of his Apostles.*(d) *John vii. 39.*

have received, and are *led by the Spirit of Truth* : And therefore, whatsoever any may say by way of opposing the Practice of Water Baptism, it is not to be esteemed or regarded as of equal Authority to the Doctrine and Practice of the *inspired Apostles*, who taught, and practised Water Baptism, and are never in the Scripture said to have baptized any other Way : So that, I think, we may justly conclude, that the Apostles did thus understand their Lord in his Commission ; and in Obedience thereto, when they were *baptized with the Spirit*, went forth, preached, and practised accordingly, the Baptism of Water ; and with this *beginning Principle* was the first Christian Churches gathered.

Thus have I passed through what I proposed, and in particular, have *traced the Apostles in their Doctrine and Practice*, tho' much more might be added ; but I hope, that what hath been said, may, with the Blessing of God, be sufficient to confirm and establish you that believe, and also to convince others, that Water Baptism is an Ordinance of the Gospel Church.

And now, it's like, it may be expected that I should take Notice of (more of) the *Quakers Objections* ; but I rather chuse, and think it most proper, if they should be so disposed, for them first to offer those Things themselves, according to Intimation given. (a)

Therefore I will now proceed to a short Word of Application. And is it so then, my *Brethren*, as I have been observing to you, that Water Baptism is an Ordinance of Christ ? let me then exhort you, that as you have thus *received Christ Jesus the Lord*, that you will so continue to walk in him, and be always careful, that you are not tossed to and fro, and carried about by every *Wind of Doctrine*, by the *Slight of Men*, and *cunning Craftiness* whereby they lie in wait to deceive ; but endeavour to ground yourselves in the Truth, by a thorough Acquaintance with the sacred *Oracles of the Christian Religion*, joined with sincere Prayer to Almighty God for the kind Influences of

(a) *As in the Prefage.*

of his Spirit, and then, I make no Doubt, but that you will be enabled not only to vindicate the Truth, but be also furnished for every good Word and Work. And, let me also caution you with myself, not to rest on the *Externals of Religion*, short of the Life and Power of *Godliness* in our Lives; for Baptism, if it be not attended with a *religious Life*, will avail the Soul no more now, than the *Externals* under the Law did the *Jews* then, when they were not accompanied with the *internal Principle* and moral Duties: Therefore we ought to take Care, that the *Internal* accompany the *External*, and that we pay a due Regard to both; that so we may have no Cause to be ashamed, we being such as have *Respect unto all God's Commandments*.

And, to conclude, let us always remember the Words of the Apostle Peter, who, when he is speaking of Persons being saved in *Noah's Ark*, saith, *The like figure whereunto, even baptism, doth also now save us, (not the putting away the filth of the flesh, but the answer of a good conscience towards God) by the resurrection of Jesus Christ.* (a) In which Words the Apostle doth distinguish between the *Act* of this Gospel, and figurative Baptism, which, he saith, *doth now save us*, (that is, as a Way or Means) and the Principle from whence that and all *Acts* of Obedience to God ought to spring; shewing, that the *saving Nature* of this Baptism doth not consist in the bare *Act* of washing the Body with Water; but as that religious *Act* is done in Obedience to God, and flows from, and is attended with the Answer of a good Conscience towards him therein: And wheresoever this is the Case, they may have a well grounded Hope of Salvation, by the *Resurrection of Jesus Christ*; which God of his Mercy grant we may all enjoy through Jesus Christ our Lord.

(a) 1 Pet. iii. 20, 21.

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